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THE DIVINE PROVIDENCE.

CHAPTER II.

SINCE, for the reasons assigned in the preceding chapter, it is necessary that man should be left in freedom, which implies freedom to do evil as well as good, and since men are, from their hereditary nature, inclined to evil, it follows that some evils must needs be permitted, and that evil men can but be permitted not only to think, but to some extent to do evil. But since the Lord governs the universe, and, as is confessed, has all power therein, and yet He Himself permits, it may be asked, In what sense and manner His providence is in this permission, and how the permission of so many and so great evils can be consistent with His justice, mercy, and goodness? A general answer to this question is, that no evil is permitted to be done which cannot be made to serve some use, directly or indirectly. And this is what is taught in these words of the Scripture, "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain" (PSALM lxxvi. 10). That this is so may be seen to some extent, both from reason and experience. From reason, in this, that He Who is All-wise and Almighty must needs govern and provide everything in the best possible manner, and with regard to the best possible results, all things and all circumstances considered. And from the ex-

perience of those who are led by the Lord, and who acknowledge His Providence, in this, that when they look back upon the events of their past lives, they see many instances in which things which at the time appeared adverse and unfortunate, have afterwards proved means of real benefit and advantage, and especially, that external and worldly misfortunes have been to them means of spiritual good. And the same can be sometimes seen of adverse and unfortunate events which have happened to states and nations, which are known to have led at length to good, useful, and happy results. And from the few instances in which we can see that it is so, any one who is willing to believe in the Divine Providence can form a like conclusion respecting other cases in which the good result is not manifest to human view. But there are many particulars involved in this general conclusion, some of which, at least, may be made more intelligible, and therefore of service in confirmation of the truth, by illustration.

In order that this may be done, it seems necessary to begin from what must be regarded as the great central truth of all concerning the Divine Providence, from which it may be seen what is the end which the Lord has in view, in whatsoever He does for man. For when this is known, the nature and purposes of His dealings with men can be better understood. The Word of God, rightly understood and interpreted, teaches us that He is a Being of infinite love and infinite goodness. And this being so, it follows that His love is a love of doing good and communicating happiness to those whom He has created, and whom He has made capable of receiving happiness and blessedness from Him; and that He has indeed created men for the very reason that He might have beings on whom He could exercise His love of doing good and who might love Him in return, and thus be conjoined with Him by love; in which conjunction heaven and eternal life there essentially consists. The great end and care of the Divine Providence is, therefore, that as many as possible should be made partakers of the good and

happy things of eternal life which the Lord is desirous of bestowing. And since men are naturally in evil, which is a state wholly opposed to the reception of heavenly life and blessedness, the endeavor of the Divine Providence is, that as many as possible should be led and brought out of evil, or, what is the same thing substantially, out of hell into heaven.

The only reason why all are not brought into heaven is, that no one can be brought thither except in freedom, and by no means against his own will; for which reason man cannot be instantly converted and brought into heaven immediately, as some suppose, or by a special and all-compelling act of Divine power, or *grace*, as they would term it, which necessarily implies that man is a passive and inactive subject in the Lord's hands. But since he can only be led in freedom, it must be done by degrees, in process of time, and according to the laws of the Divine order, which require that man should see and acknowledge his sins, repent of them, and, of his own free choice, shun and forsake them, and thence begin a new life. All these things, it is manifest, require time, that the man may consider and reflect upon his state of life, and see the evils in which he is to be evils, and opposed both to the will and commands of God, and to his own best and real good; and from these considerations be moved to take up, and carry into act, the resolution to amend his ways, and to put away the evil thoughts, and the bitter and selfish feelings, which have heretofore occupied his mind and heart.

And if there are cases in which repentance and reformation seem to be sudden or instantaneous, it must be considered that though the external fact and act may so appear, reason itself obliges us to presume that there must have been some previous inward preparation, leading and guiding towards such a result, even though the subject of it were little aware of it himself. And it should also be recollected that the first step of outward reform lacks exceeding much of being the complete work of regeneration, but is rather

only the beginning of the conflict between good and evil in man, which may be crowned with complete victory only after years of warfare.

But since it does not appear that all are or can be led to repentance during this life, that is, they cannot be because they are not willing, it becomes a matter of interest to inquire and understand, if we can, what is the end and purpose of the Divine Providence with regard to them, and in what way the Lord's mercy and goodness, which it is not to be doubted are universal, are exercised in behalf of those who are evil, and who persist in remaining so. The general answer to this inquiry is, that those who cannot be led in freedom to good, are as far as possible withheld and withdrawn from greater and deeper evils, so that if they cannot wholly be withheld from evil and its consequent suffering, they may be withheld and saved from as much of evil, and consequently from as much suffering, as possible.

The Lord said that if He should be lifted up, He should draw all men unto Him. And this is true, not only of those who are led by the Lord directly, and brought into heaven, but in some degree of all, whether good or evil. Even the evil, by virtue of the redeeming and saving power which the Lord has put on, by the assumption and glorification of human nature, can be held more fully and completely within the reach of this Divine power of withholding from evil, that is to say, of withholding and withdrawing them from those depths of evil, to which they would, from their own natural freedom, tend, although they cannot be wholly withdrawn and saved from evil. And even hell itself is kept and restrained, by this Divine power, from sinking so low and so far from God and from life as it otherwise would.

But how the Divine Providence operates in effecting this can scarcely be known and understood, except in some few particulars of the most external kind. For, as is confessed by those who acknowledge a Divine Providence, its ways are unsearchable and incomprehensible. It may be seen, however, to some extent, in these things: that though

wicked men are left in freedom to think and will what they please, they are in various ways withheld from committing and bringing fully into act all the evils which they think and meditate, especially by the forms and restraints of society, and through fear of the laws of the land. The evil, also, as well as the good, are engaged in various useful employments in the world, and by the necessity of devoting themselves to the study and business of these employments, they are at least partially detained from the evil to which they would otherwise give themselves up with their whole heart. And as these useful employments are their means of obtaining the riches, honor, fame, etc., which they covet, they are by this means kept in some love and respect for the good of society, which is promoted by the employments in which they are occupied; and, so far as this is the case, they are withheld, in some degree, from the greater evil of self-love, by the lesser one of the love of riches, fame, and honor. It is also seen that wicked men are often diverted and restrained from accomplishing their evil and pernicious designs by changes of fortune and external circumstances; often by very trifling circumstances; and all things of this kind are under the control of the Lord's Providence, and take place only by His permission.

In these things the Divine Providence is evident and manifest to those who are willing to acknowledge it at all, or anywhere. But that there are secret and unknown operations of the Divine Providence, may be easily conceived when we consider how little the wisest of us know, and how many things there are which are unknown to us, even respecting ourselves. As, for instance, in the human body, which consists of a very great variety of members, organs, and moving parts, of whose uses we know only a few of the most common and external ones, as, that the heart circulates the blood, that the lungs breathe, that the feet and hands enable us to walk and work, etc., etc.; while of their internal activities and vital operations we know scarcely anything. And yet all these must needs be specially under the care

and providence of God, as the preserver of the life and health of our natural bodies, to which man can contribute so little, with all his skill and prudence. The world, it is true, seems to think it sufficient to ascribe such things to the operation of the laws of nature; and in so doing we are apt to leave God out of mind, and to set up in His stead an ideal creature of our own, which we call Nature, as though it were a sort of subordinate deity, acting separately from and independent of God; whereas, if we would think justly and rightly concerning God, we must consider these laws of nature as only His ways and means of doing things in the material universe, and that He is all in all in them.

But concerning that internal part of us which we call the soul or spirit, and concerning the spiritual world, and the operations of the Divine Providence therein, we know still less, and indeed scarcely anything. Concerning the soul or spirit, for instance, which is a wonderful organization of spiritual parts and substances, formed in perfect and complete correspondence with the natural body in which it resides, we know scarcely anything of the order, arrangement, and connection of the innumerable affections, powers, and dispositions to action which compose the will or voluntary part of the spirit; but only know that we are affected in this or that manner, or that we love and will this or that. Nor do we any better comprehend the connection and operation of the various faculties of thought, reason, judgment, memory, etc., which constitute the understanding, or intellectual part of our nature; but are only conscious of possessing and using such faculties. And further, as respects the spiritual world, and the influences which come from thence and actuate our minds, from good and bad spirits, and from the angels, how these operations of the spiritual world are used by the Divine Providence as its instruments, to lead us towards good and to withdraw from evil, and how while so using them, it so moderates and balances them that they shall not interfere with human freedom; — all these things are so far beyond our knowledge, and even so far

above our capacity of understanding, that, by most, they are scarcely believed to exist at all. And yet the Word of God, in many places, clearly intimates their reality.

CORRESPONDENCES, REPRESENTATIVES, AND SIGNIFICATIVES.

That portion of the Word which constitutes the Old Testament was given to mankind through the ancient and Jewish churches; through the primitive Christian Church was given that portion which constitutes the New Testament, and by it the Word was made complete for all time. But through the New Church, the third and crowning Church of the series, the Word in its internal sense is now laid open, and its genuine doctrines, as contained in that sense, are made known to men.

To reveal this sense was the mission of Swedenborg. Of his special illumination, that he might be able to perform the work, he says:

"It has pleased the Lord to open the sight of my spirit, and to teach me. It must not, therefore, be supposed that I have given any explication of my own, nor that even of any angel, but only what I have had communicated to me from the Lord alone." — Pref. to Apocalypse Revealed.

Here, in these impressive words, is an extraordinary claim; but the revelation of the internal sense is what is meant by the Second Coming of the Lord (H. H. 1.), for "then the Word [was to be] revealed as to its internal sense in which the Lord is" (A. C. 4060); and so this claim implies only a preparation adequate to the magnitude and importance of the work.

The relation of the internal sense to the letter of the Word is governed by laws. These were unknown to men,

difficult of statement and explanation, and hard to understand. They are so connected together, and so throw light upon each other, that it is only by a study of them all as one systematic whole, that a tolerably correct understanding of them can be reached. Thus the law of correspondence cannot be well understood without a knowledge of the law of influx, nor of that of influx without an acquaintance with the doctrine of forms and of degrees, nor of forms and degrees without some information concerning the chief of all forms, — the human form, and so on. Swedenborg, with his remarkable general qualifications and special gifts, was able to surmount these difficulties and successfully perform his appointed work. It is for us to try to understand what he teaches.

In this paper we propose to attempt an inquiry into this subject, and to examine, classify, and briefly try to explain the things in the letter of the Word in their relation to its internal sense.

The Word is said to be written by correspondences, representatives, and significatives. These terms are sometimes used interchangeably, as if they were precisely synonymous; but each has also its distinctive meaning and variations of meaning, and upon correctly discriminating each from the others depends the degree of understanding which we may be able to reach upon the subject. When they are used thus interchangeably they take the signification given to the word correspondence in common discourse, and mean only that mutual relation existing between the letter of the Word and the internal sense, by which the former signifies the latter. In illustration of this use of the word "correspondence," take the following: "*All the laws* in the Jewish Church, inasmuch as they derived their origin from the spiritual world, correspond to the laws of order in heaven." — A. C. 5135; Doctrine Sacred Scripture, 20; T. C. R. 205; with which compare A. C. 2567, quoted below. But the precise technical sense peculiar to Swedenborg, involves a larger meaning. The word correspondence in this sense could hardly be

adequately defined without giving a dissertation on the complete philosophical system of the New Church.

To show that a distinction in the use of the terms before us is found in the writings, we quote the following passages: —

"There are in heaven continual representatives of the Lord and of His kingdom; and there are also significatives, insomuch that nothing at all exists before the sight of the angels which is not representative and significative. Hence, are the representatives and significatives in the Word." — A. C. 1619.

"All these laws derive their origin from the laws of truth and good in heaven, and have relation thereto in an internal sense, but partly by correspondences, partly by representatives, and partly by significatives." — A. C. 2567.

"Besides representatives, there are also correspondences which both in sound and signification differ wholly in the natural world from what they are in the spiritual world." — A. C. 2763.

"The Word was written both by mere correspondences and by mere representatives, which signify heavenly things." — A. C. 10355.

Thus, in the letter of the Word there are correspondences, there are representatives, and there are also significatives. Let us attempt to learn how they are distinguished from each other.

All things in the three kingdoms of the natural world exist from causes in the spiritual world; and the relation between the cause and the thing caused is correspondence. The visible effect is the clothing, which the cause takes on itself in the natural world, in a form fitted to subserve its use; and therefore the form of the effect is in exact adaptation to, and corresponds with, its cause. "Preservation in connection and form is perpetual creation" (A. C. 4322), for "when the cause ceases the effect ceases, and hence every effect without a continual influx of the cause instantly perishes" (A. C. 5116); therefore subsistence is secured by the unceasing influx of the cause into the effect. If then, under these conditions, the

effect correspond to and *thence* signify the cause, it can correspond to and *thence* signify the cause precisely, and nothing else. Of something not the cause, it may by divine designation be a "significative."

As correspondence is the relation between the cause and the effect, and conversely between the effect and the cause, it is besides, in a collateral sense, and always when used in the plural, applied to the things so related, the cause or the effect; the rule is, however, all but universal of applying the term in this sense to effects only.

As the effect must exactly correspond to its cause, so must it in form and function image forth that cause, and as such an image, it is a *representative;* and as under the law of interpretation of the Word, correspondences signify those things to which they correspond, it is evident that a correspondence is also a *significative.* But conversely, it cannot be said that all representatives and significatives are also correspondences; this is true only when the former are effects of the latter. To make this part of the subject clearer, we cite Swedenborg:—

"Between things spiritual and things natural are given correspondences; and the things which exist from things spiritual in things natural are representatives; they are called correspondences because they correspond, and representatives because they represent." — A. C. 2987.

"[Everything] in its own mode represents, for all and single things in nature are ultimate images." — A. C. 3483.

"Representatives are nothing else than images of spiritual things in natural, and when the former are rightly represented in the latter, they then correspond." — A. C. 4044.

"A spiritual or significative correspondent is conjoined to that to which it corresponds; . . . such is the case with every spiritual correspondent or significative in respect to its natural with which there is correspondence." — A. C. 7580.

If when representatives are rightly represented in natural things, they then correspond (A. C. 2989), the opposite

proposition must be equally true, that when representatives are *not* rightly represented in natural things, they do *not* correspond; and, by implication, there are such representatives; and an important branch of our subject is that which concerns this class, which consists of several kinds, distinguished from each other by their sources. They are, first: *Representatives in the natural world, which are not at the same time correspondences, as between effects and causes.* Examples are the Red Sea, as denoting hell, A. C. 8099, 8125. Wilderness: the Word, A. C. 3900; the representation of thief in Rev. iii. 3, xvi. 15; the land of Canaan; the Lord's Divine Human, A. C. 3038; and so in other instances.

Second: *Historical facts, places, and persons in Jewish history, which are representatives but not correspondences.* Concerning these, we quote: —

"All the historicals in the Word are representative and significative in respect to the places as well as the nations, as also in respect to the facts." — A. C. 1678.

"The historicals are what represent the Lord." — A. C. 1540.

Correspondences are related to the things to which they correspond as effects to causes, the law of correspondence being the law of causation; and the relation is preserved and the effect perpetually sustained by the continual influx of the cause into the effect; it is evident, therefore, that these three classes of representatives, the persons, facts, and places in Jewish history, cannot, in that sense, be correspondences.

These — which may be called the historical, geographical, and personal representatives — with those used in the performance of their rituals, in the wanderings of the children of Israel from Egypt to Canaan, to be presently described, make up the panorama of natural images whose internal meaning, in a perfect parallelism with the order of events, and thus in a connected series, reveals in the supreme sense the process of the Lord's glorification, and in an inferior sense, of man's regeneration.

Third: *Representatives which exist visibly before spirits in correspondence with their interiors.* We cite: —

"Around spirits who are in truth from good appear the most beautiful representatives, namely, houses and palaces glittering with gold and precious stones, also gardens and paradises of ineffable beauty, all these from correspondence. . . . The reason of this is because all representatives in the other life are external things figured according to states of the interiors; for thus the spiritual world presents itself visible there." — A. C. 10194.

"[They] are natural forms into which the internal things of heaven close, and in which they are figured, which are thus rendered visible before the very eyes: these things are representatives." — A. C. 9457.

These representatives belong to the permanent scenery of the spiritual world, and in that particular are distinguished from the class which follows.

Fourth: *Representatives into which angelic speech falls in the ultimate heaven, and in the world of spirits.* Concerning this important and extensive class we quote: —

"When in a superior heaven they discourse concerning Divine truth, and concerning judgment, then in the last heaven there appears a throne; whence it is . . . that a throne is representative; . . . nevertheless, there are not such things in heaven, but they are so presented to the sight before those who are in the ultimate heaven, in which, as from images, they see Divine arcana." — A. C. 5313.

"There appear very frequently chariots laden with merchandise of various kinds, and they are of different forms and sizes; . . . these things appear when in heaven the discourse among the angels is concerning doctrine; for their discourse, inasmuch as it cannot be comprehended by those who are beneath, is presented representatively, and to some by chariots, as was said, in which all and single things of the discourse are presented in form and before the eyes whence in a moment may be seen and comprehended the contents of the discourse, some in the form of the chariot, some in its contextures, some in its color, some in its wheels, some in the horses which draw it, some in the merchandise which the chariot

conveys; it is from these representatives that chariots in the Word signify doctrinals; A. C. 8215. So of beds; A. C. 10360. Apocalypse Explained, 163.

"Angelic ideas pass in the world of spirits into representatives. There were in the Jewish Church some representative rites which originated in this circumstance, and *some which did not.*" — A. C. 2039.

The last clause evidently refers to some of those classes which have been already enumerated, and to those which are to be hereafter described.

Representatives derived from these two sources, angelic discourse and heavenly scenery, have for their causes the things which they represent, and to which they correspond, and when the influx of the cause ceases, they perish; they are therefore genuine correspondences.

Fifth: *Factitious representatives, being those pertaining to the Jewish rituals, which, by Divine command, were made after their perfect prototypes in the ultimate heaven, as shown to Moses in the Mount.* Of these we read as follows: —

"All things which were instituted with the Israelite nation were similar to those which are in the ultimate heaven, but in less perfection, because in the nature of the world; as the tent with the ark, with the table on which was the bread of faces, with the candlestick and its lamps, with the altars of incense, the garments of Aaron and his sons, and afterwards the temple, with the secret place there, containing the ark in which was the propitiatory, and the cherubim; also the brazen sea, the lavers, and the like; nevertheless, innumerable more things appear in the ultimate heaven, but in greater excellency and perfection; from that heaven the things which were to be instituted with the Israelitish nation were shown to Moses by the Lord in Mount Sinai." — A. C. 10276. See also 9457. Apocalypse Explained, 700.

The originals of this class were true correspondences, visible in the ultimate heaven, thus above the plane of nature, and corresponding to internal things in the superior heavens; for correspondence always and only exists between things higher and lower, and conversely, lower and higher in ascending or

descending series; so that the spiritual and natural universe is one concatenated whole from the Divine of the Lord to the ultimates of nature; and the links of ascent and descent are successively connected by correspondences. These copies, which were made by man, became representative by Divine appointment, and by miraculous means they conjoined heaven and earth. Independently of this, they bore the same relation to their spiritual originals as the picture of a tree to the tree itself, or the carved image of a dove to the living bird. Those spiritual originals, like the tree growing in the earth, or the bird in the air, took form and quality from spiritual causes, and were thus genuine correspondences; but the copies, made by the skill of man, could represent, but could not be said, in the strict sense, to correspond to, the souls of the living originals.

This brings us to the remaining class, the sixth: *Representatives which originated from the significatives in the Ancient Church.* Again we quote from Swedenborg: —

"These things [burnt offerings and sacrifices] were significative in the Ancient Church, and representative in the succeeding churches." — A. C. 922.

"In the ancient churches representatives extended to all objects of the senses, as mountains, and hills, valleys, plains, rivers, brooks, fountains, and pools; groves and trees in general, and each species of tree in particular, insomuch that every tree had some determinate signification; and thus, when the significative Church ceased, these objects became representative." — A. C. 1361.

"The signification of nation had its origin in a perceptive idea of the man of the most Ancient Church. They lived divided into houses, families and nations; and thus they had a perception of the Kingdom of the Lord; . . . from this perception of theirs, a nation came to be significative; and from this arose the representative." — A. C. 1416.

This class is distinguished from the others in having been derived from the Ancient or Significative Church, where their signification was understood, into the Jewish or Repre-

sentative Church, where their signification was *not understood;* and hence to the men of this Church they were no longer significative; they could, however, by Divine appointment be made representative. This was done when they were incorporated into the Jewish system of government, worship, and economy of life. They were not in the Significative Church representative in the sense in which they were representative with the Jews; and they were not in the Representative Church significative in the sense in which they were significative with the ancients; hence they are distinguished as "Significatives of the Ancient Church." The names of the regions and cities in Canaan which comprise most of these significatives were not arbitrarily affixed; they had the high origin of being the same as those which distinguished regions and cities in the spiritual world, which were representative of the same things, and this because in Canaan the Church was to be established, and through it the Word given to man. Says Swedenborg: —

"From the most ancient time all the places then [in Canaan], as well provinces as cities, and also mountains and rivers, were representative of such things as were of the Lord's Kingdom, and the names themselves which were given them, involved such things; for every name which is given from heaven to any place, and also to any person, involves what is celestial and spiritual, and when it is given from heaven, it is then perceived there, and the Most Ancient Church, which was celestial, and had communication with heaven, was the Church which gave the names. The reason, therefore, why the Church was again to be established there was . . . because the Word was to be given in which all and single things were to be representative and significative of things celestial and spiritual, and thus the Word might be understood in heaven as well as on the earth." — A. C. 6316; see also 3686.

"All the tracts or countries, with the cities in them, in the land of Canaan, were representative as in the spiritual world with respect to the regions there and the cities of those regions; in every region, and also in every city whatever in the spiritual world, they who are in the good of love dwell to the east [and so on] . . . ; the case was similar in the land of Canaan, in the

tracts thereof, and in the cities of these tracts; these with respect to their quarters, corresponded to the regions in the spiritual world, and to the cities of those regions." — A. E. 700.

The discussion of our subject here merges into the branch of it which treats of the significatives of the Word as distinct from correspondences and representatives.

It has been already shown that these are also in a certain sense significatives, inasmuch as correspondences signify those things to which they correspond, and representatives those things which they represent; and it has been shown just above that the word is used with another meaning when the significatives of the Ancient Church are referred to; but its chief and distinctive sense is that to which we now give attention. The *objects of sense* in the letter of the Word are either correspondences or representatives, but the descriptive words and expressions therein, many of which, in the very nature of language, cannot be either correspondences or representatives, have a spiritual signification; and hence these words and expressions are called significatives. This will more plainly appear on reading the following passages: —

"The historicals are what represent the Lord; the words themselves are significative of the things which are represented." — A. C. 1540.

"The historicals are representative, and each word is significative." — A. C. 1409, 1460.

"These are historical truths; but still both in general and singly to the most minute circumstance, they are representative, and the very words by which they are described are, even to the smallest tittle, significative." — A. C. 1783.

"Every single thing therein [in the Word] being representative, and every single expression being significative." — A. C. 3482.

In the time of the Most Ancient Church there was no written Word; by the men of that Church heaven was conjoined with the world. In the time of the Jewish Church

the means of conjunction were the representatives given to that Church from heaven. These were external means, and could effect conjunction only by a continual miracle. Their worship was according to a prescribed ritual, and if they failed to minister according to the appointed rites, the representative perished, and the conjunction was broken. Simple angelic spirits, who were present at these ministrations, were brought thereby into a holy external state, and through them angelic influences could reach mankind; and without these influences mankind would have perished. Representatives, regarded as to their potency in thus effecting conjunction, are said to have begun and to have ended with the Israelitish Church. When the Lord came, He abrogated them, and the world was conjoined with heaven by means of the Word. The Word in the letter is conjoined with the Word in heaven, and the Word in heaven is the Word on the earth in its internal sense; that sense is now disclosed.

The acts of the patriarchs, the rites of worship, and the wanderings of the children of Israel, were representative and thus prefigurative of the Lord's life on the earth. In a consecutive, unbroken series is that life written, and written too with such minuteness of detail, that not only all the states of His life (A. C. 7014), but even His perceptions and thoughts from infancy to His final glorification are there recorded (A. C. 2523); and "the Son of Man coming in the clouds of heaven with power and great glory, is the opening of the internal sense of the Word," (A. C. 4060,) by which these things are revealed.

WHO ARE IN THE CHURCH?

We know that no amount of mere knowledge which men possess can make them truly members of the Church. And since this is so, it is of interest to consider in what way — by what means — men are led into the state in which their knowledge of the Lord and of the practical teachings of Scripture becomes real acknowledgment, consequently saving, and efficient in making them members of the Church. An understanding of this will throw light upon the question, Who are in the Church?

We are taught distinctly by the Lord that there is a relation to the Divine Father which precedes men's coming to Him — the Lord — and leads to it.

He says, "Ye believe in God, believe also in Me." Here belief in God is spoken of as preceding belief in the Lord.

He says again, "No man can come to Me except the Father Who hath sent Me draw him. . . . Every man that hath heard and learned of the Father, cometh unto Me." Again, "If God were your Father, ye would love Me."

What it is to believe in God as a Father — to be drawn of Him — to hear of Him and learn of Him, we must bear in mind, in order clearly to see how the real acknowledgment of the Lord, and obedience to Him, come in.

The Divine Father Jehovah — the I AM — is the very first origin of all things — that from which everything proceeds. To be drawn of the Father is, evidently, from the presence of states of innocence stored up in childhood, revived, to have awakened in us in mature life that sense of dependence upon One above us, and that conviction of our need of guidance, which the dutiful child feels towards the natural parent. We see manifested (of course in connection with much that is not yet right) the drawing of the Father in the young man who came to the Lord, and whom the Lord loved. He says, "Good Master, what shall I do that I may inherit eternal life?" In doing this he repre-

sents those who look above themselves for direction. What they hear — the answer they receive — may be hard and trying, and they may go away sorrowful. But in asking the question they come to God as a Father, a support and a guide. They distrust themselves and look above themselves. They do not dare to trust in and lead themselves.

Every man that is thus drawn of the Father — who feels and acknowledges that he is not his own master, and that there is One above Who is Lord over him — every such man inquires after, feels his need of knowing Him, and of being instructed in His will. Every one who is in this innocent state comes to the Lord, because in the Lord alone the Divine Father Who is to support, instruct, and lead, is manifested.

Every one, then, in whom on his entrance upon manhood the innocence of his childhood so asserts itself as to make him look above himself for a Father's guidance and care — every such one, and no other one, comes to the Lord Jesus Christ, and has the quality which prepares for coming into, and living in the Church. He has the first essential, which is acknowledging the Lord only, and he has the preparation for the other essential, — performing repentance from evil works; for this is that to which the Lord, when acknowledged as a Father and Master, immediately leads. He comes with the terrors of Mount Sinai, and thunders in his ears the prohibitions of the Decalogue. By obediently hearing and in heart doing these — searching out and contending against evils at which these point — he becomes a servant in the Church. And if by means of obedience evils are so removed that he comes into the love of the truth, and of the life it teaches, he becomes not merely a reformed,* but also a regenerated member of the Church — one of the very Church itself.

Whenever we can find in what is called the Old Church a man, or a body of men, that is drawn of the Father — a man, or a body of men, that looks above himself or itself

* See A. C. n. 8974.

with childlike confidence and submission — we see a man, or a body of men, that comes to the Lord, and is prepared in heart to acknowledge and to be led by Him; and such a man, and such a body of men, in being led by the Lord in the way of obedience to His commandments, is in the New Church — the only Church of the Lord upon the earth. And nothing short of being thus led, however much one may appear to know and acknowledge of truth, makes any man, or any body of men, to *be* of the Church.

There may be this drawing of the Father which leads men to the Lord, in connection with more or less obscurity in the understanding of truth. It may exist in connection with many of the obscurities of unitarianism, and of trinitarianism. If a man in his heart desires to know God, because he feels bound to allegiance to Him, and comes directly to the Lord Jesus Christ as the only manifestation of Him, and keeps His commandments, even if the relation of the Lord to the Father appears mysterious, obscure, he is in the way to heaven. For the Lord says, "If I do not the works of My Father, believe Me not; but if I do, though ye believe not Me, believe the works: that ye may know and believe that the Father is in Me, and I in Him."

To what extent this state exists in the various sects it is impossible to say. There is reason to think that it does exist, and to hope that it exists extensively.

Now a word as to the duty of those who are drawn of the Father to the Lord, in the full acknowledgment that His Humanity is Divine, and that the whole Divine Trinity is in His person: It is their duty to be, in an eminent sense, not only reformed, but also regenerated by Him, to have that character formed in them which makes them the very Church itself — to come into the faith of charity — to do good from the love of doing good; and so by their example and their sphere to co-operate in some fulness with the Lord in what He is doing for mankind.

It devolves upon them also, in addition to this, not only by the circulation of Swedenborg's Works among the clergy,

and placing them in public libraries for all, but by other judicious neighborly efforts in the way of lectures and personal intercourse, to search out and to lead men who are capable of it into the truth and practice of the religion of the New Church.

SACRED MUSIC.

III. MUSIC IN HEAVEN, AS DESCRIBED IN THE WRITINGS OF THE NEW CHURCH.

Our last chapter introduced us to the general subject of music and singing in heaven, and we proposed to ourselves for further consideration the specific teachings of the New Church on the same question.

A few quotations from the writings of Swedenborg will serve to give us an idea of the nature of angelic songs.

He says, at the beginning of one of his memorable relations, in the work on Conjugial Love,—

"There was once heard by me, from heaven, a most sweet melody. Wives and virgins were singing there in harmony, and the sweetness of their singing was as the affection of some love flowing forth harmoniously. Heavenly songs are nothing else but affections made sonorous, or affections expressed and modified by sounds; for as thoughts are expressed by discourse, so are affections by songs, and, from the measure and flow of the modulation, angels perceive the subject of the affections."—C. L. 55.

Again,—

"One morning most sweet singing heard from some height above me awoke me, and thence in the first watch, which is internal, peaceful, and sweet, above the succeeding ones of the day, I was able to be kept for some time in the spirit as if out of the body, and to attend precisely to the affection which was sung. The singing of heaven is nothing else but an affection of the mind, which is emitted through the mouth as a tune; for it is sound sep-

arate from the discourse of one speaking from an affection of love, which affection gives life to speech. In that state I perceived that it was the affection of the delights of conjugial love, which was made tuneful by wives in heaven. That it was so, I observed from the sound of the singing, in which those delights were varied in wonderful modes."—C. L. 155.

Again, describing the life of a heavenly society, and showing what a perfect illustration it is of true human order, where the love of the Lord and of doing good from Him is the golden chain which binds all hearts together, he mentions some of the more external sources of enjoyment, in the following terms: —

"There are here days of festivity appointed by the prince, in order that the mind, by relaxation, may recover from the weariness which the zeal of emulation may have brought on. On such days we have concerts of music and singing in the public buildings of the city, and out of the city are exhibited games and shows. In the forums at such times are orchestras raised, surrounded with lattices formed of vines planted thick together, from which hang clusters of grapes. Within them, on three elevations, sit the musicians, with their wind and stringed instruments, of tones both high and low, loud and soft, and beside them sit singers of both sexes, who delight the citizens with the sweetest anthems and songs, in chorus and in solo, varied at intervals in their kinds. These concerts continue, on those days of festivity, from morning till noon, and afterwards till evening. Moreover, every morning, from the houses around the forums, are heard the sweet songs of virgins and young girls, which penetrate through the whole city. It is some affection of spiritual love which is sung every morning, that is, is sounded by modifications or modulations of a musical voice, and that affection in the song is perceived as it is in itself. It flows into the souls of the hearers, and excites them to a correspondence with it. Such is heavenly singing. The virgin-singers say, that the sound of their singing, as it were, inspires and animates itself from within, and is exalted with delight according to the reception of it by the hearers. This ended, the windows of the houses of the forum, and of the houses of the streets, are shut, and the doors, and then the whole city is silent, and no noise

heard anywhere, nor are any loiterers seen, but all are engaged in their respective employments." — C. L. 17.

It is worthy of notice that, in every one of these extracts, the most pointed allusion is made to the fact that the singing was the outward expression of some particular affection. It might, indeed, be called the affection itself made audible.

> "The soul of music slumbers in the shell,
> Till waked and kindled by the master's spell:
> And feeling hearts, — touch them but rightly, — pour
> A thousand melodies unheard before."

But the chief affection of all, in which all others are included, is the love of the Lord. Accordingly we should expect that in the heavenly societies or communities this affection would find the most abundant utterance; and so we have found it to be in the Apocalypse. On one occasion, it was permitted to Swedenborg, as the illumined herald of the New Church, to hear a grand angelic glorification of the Lord, which he describes as follows: —

"As we conversed and lamented about these things, there suddenly appeared a flash of light, which glancing strongly upon my eyes, I looked up, and behold, the whole heaven above us appeared luminous, and from the east to the west, in a long series, was heard there a glorification; and the angel said to me, 'That glorification is the glorification of the Lord, because of His coming, which is made by the angels of the eastern and western heaven.' From the southern and northern heaven nothing was heard but a gladsome murmur: and as the angel understood all, he told me first that glorifications and celebrations of the Lord are made from the Word, because then they are made from the Lord, for the Lord is the Word, that is, Divine truth itself there; and he said, 'Now in particular, they glorify and celebrate the Lord by these words, which were spoken by Daniel the prophet, "Thou sawest iron mixed with miry clay; they shall mix themselves together by the seed of man, but they shall not cohere. Nevertheless, in those days, the God of the heavens shall make a kingdom to arise, which shall not perish for ages; it shall bruise and consume all those

kingdoms, but itself shall stand for ages."' (Dan. ii. 43, 44.) After this, I heard as the voice of singing, and more deeply in the east I saw a glittering of light more resplendent than the former; and I asked the angel what they glorified there. He said, 'By these words in Daniel: "I saw in the visions of the night, and, lo, with the clouds of heaven was coming, as it were, the Son of man, and to Him was given dominion and a kingdom, and all people and nations shall worship Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not perish."' (Dan. vii. 13, 14.)" — C. L. 81.

The account continues, until no less than fifteen passages from the Word are cited, which were sung by the multitudes of angels.

In the "Arcana Cœlestia," which is the largest as well as the earliest of his theological works, Swedenborg makes many direct and indirect allusions to the subject of heavenly song. The following, to the best of my knowledge and belief, is his very first utterance with respect to it. Explaining the passage concerning Jubal, "the father of such as handle the harp and organ," he says: —

"It appears from many circumstances that stringed instruments, as harps and the like, were significative of the spiritual things of faith. Such instruments in the worship of the representative church, represented nothing else. So also with singing. Hence there are so many singers and musicians, and indeed from the cause, that all heavenly joy produces gladness of heart, which was testified by singing, and afterwards by stringed instruments, which at the same time imitated and exalted singing. Every affection of the heart has also this tendency to produce singing, and consequently to produce whatever has relation to singing: the affection of the heart is celestial, singing thence derived is spiritual. That singing and the like signify what is spiritual, was confirmed also to me by the angelic choirs, which are of two kinds, celestial and spiritual." — A. C. 418.

Again, in the same work (no. 3893): —

"There were some angelic choirs, who were celebrating the

Lord together, and this from gladness of heart. Their celebration was heard at intervals, as of sweet singing; for spirits and angels have amongst themselves a sonorous voice, and are heard by each other as well as a man is heard by a man; but human singing cannot be compared with it as to the sweetness and harmony which are heavenly. From the variety of sounds, I perceived that there were many choirs."

I will close this branch of the subject with a few citations from Swedenborg's "Spiritual Diary," which is not a work published by him, but an informal manuscript record of some of his spiritual thoughts and experiences: —

"To-day, I have heard angels of an interior heaven forming (or producing) unitedly a hymn, which was clearly brought to my hearing, though I could not understand what they said. . . I was afterwards informed what they had said; namely, that by their hymns they had formed a golden crown set with diamonds around the head of our Saviour, which was done as much by heavenly representations, as by the distinct ideas, which are the beginnings (or germs) of human words. They could be understood by no spirit or man; and it is a wonderful fact, that very many speak and represent it together: neither does one give orders to another, so that any one in particular leads the chorus, but all together mutually lead each other, nay even, the greater their number, the more easily they do it, because they are all directed by God the Messiah. That harmony is incredible to man, yet such are spiritual and heavenly harmony." — Spiritual Diary, 489.

On another occasion he writes: —

"Again they were heard by me singing hymns, or chanting the praise of our Saviour, and indeed several choirs together. They sang of different objects by means of representations and ideas, and still they were one choir, which consists of very many and yet they act as one. . . . In this way the whole heaven is wont to give itself to the praise and glory of the Saviour; whence the inhabitants of heaven have musical harmony, and such delightful singing, when the thoughts of man agree with their ideas, which I have often experienced in churches, when the angelic choirs were united with them, with an interior perception of joy incredible, and thus ineffable." — Spiritual Diary, 491.

OF THE SPIRITUAL CAUSES OF DISEASES.*

Swedenborg says man is a form receptive of the Divine influx; and as there can exist but one source of life, even as in nature there is but one source of light and heat, it is evident that all which appertains to life proceeds from the Lord, who is the principle of life.

Man, then, receives life and health from the Lord alone. But if man, by a bad use of his liberty and reason, disposes the forms in himself in such a manner that they can no longer receive the influx coming from the Lord, these forms become monstrous, and perish. Such is the origin of disease.

"The universal heaven is so formed as to correspond to the Lord — to His Divine Humanity — and man is so formed as to correspond to heaven in regard to all and singular things appertaining to him, and by heaven to the Lord." (A. C. 3624.)

"The universal heaven is as one man, and it is in form a man, and is therefore called the Grand Man. The angelic societies of which heaven consists, are hence arranged in the same order as the members, organs, and viscera in man; so that there are some that have their station in the head, some in the heart, some in the arms, and some in every distinct part of those members. . . . It is from that correspondence that man subsists; for man derives his subsistence solely from heaven." (H. H. 94.)

Astrology preserved the tradition of this correspondence of the regions of heaven with the organs of the human body; only it confounded the material heaven or the firmament with the spiritual heaven where the angels are.

The science of correspondences was the foundation of medicine in the ancient temples, and it will serve as a basis of a new medical science in the future.

"The heavens maintain all things in safety. Hell, because it

* A translation from a French work entitled, "Miscellanies of Physiology, Hygiene, and Medicine, drawn from the writings of Swedenborg, by a friend of the New Church."

is the opposite, destroys and rends all things asunder; consequently, if the infernals apply themselves to man, they induce disease, and at length death; but it is not permitted them to flow into the solid parts of the body, but only into the lusts and falsities; when man falls into disease, they then flow into such unclean things as pertain to the disease." (H. C. 5713.)

We may conclude from these extracts, that when man gives way to moral evil, and physical evil follows, he opens himself to evil spirits, who are in the pleasure of their life when they do harm to man; but they would not have this power if man was not in evil.

This association of good and evil spirits with man explains many facts otherwise inexplicable. This view of the spiritual spheres which surround each man, agrees with the belief spread among all people that the wicked diffuse around them a bad influence, which produces disease. The presence of the good man, on the contrary, brings happiness to the country which he inhabits.

In accordance with these ideas, we can, perhaps, partly explain why religious or political revolutions, civil or foreign wars, which develop bad passions in man, and, in consequence, bring him in communication with evil spirits, are frequently accompanied by epidemics, as the Black Death of the fourteenth century. The plague which raged in England in the seventeenth century, followed the revolution which changed both Church and State. The revolutions of 1830 and 1848 in France were both accompanied by the cholera.

"In the spiritual world grief seizes the wicked when the Divine good and the Divine truth flow into them." (Apocalypse Explained, 413.)

Even on this lower plane the influx of a sphere of progress raises the bad passions of the wicked as the warmth of spring awakens the vipers and draws the bad odors from the earth. So at the commencement of a new era — an era of reform — every species of error which had been slumbering

awakes, and shows itself in outward acts. This explosion of evils and falsities produces epidemics by correspondence.

There is nothing in nature which has not correspondence with the spiritual world; nor is there any other cause of existence. The things which are in the material world are the effects, of which the causes are in the spiritual world. The health and beauty of the different parts of the body correspond to the good affections which reign in the societies of heaven; also the whole body is in health when there is a conjunction of man with heaven.

"Material diseases correspond to spiritual diseases; for every disease in the human race is from that source because from sin. Every disease also corresponds to its evil; the reason is because the all of the life of man is from the spiritual world; wherefore, if the spiritual life sickens, evil is also then derived into the natural life, and becomes a disease there." (A. C. 8364.)

The principles of the body are in the brain, whence come the fibrils which descend in the body, and form all the organs. The will and the understanding, the receptacles of love and wisdom being in the brain, are by consequence in all parts of the body which thus correspond to the affections of the soul. If these affections are bad, they induce a bad state of the organs of the body. If man, on the contrary, is regenerated — takes a new will and new understanding — he will receive likewise a new life in his body, at least in the course of time. The man or the family that reforms, will bring to the body a new health.

"Evil closes the smallest and altogether invisible vessels, of which the next greater vessels are composed; thence comes the first and inmost obstruction, and the first and inmost vitiation in the blood; this vitiation, when it increases, causes disease, and at length death." (A. C. 5726.)

Here, then, we have the true cause of disease; to the moral or spiritual disorders which take place in the soul, sooner or

later there will be corresponding material disorders in the body.

Most frequently the vice which has troubled the state of the soul extends its deleterious action slowly to the external life; and it is only after several generations that the extinction of spiritual life leads to the extinction of natural life.

In Diary 2710, it is said concerning those who lust after the seduction of virgins, "That the offspring are worse than the infants of others; for they also desire such a principle by inheritance from their parent; wherefore not many infants are born of such, and if born do not remain in life."

This shows that one reason why so many families to all appearance endowed with excellent physical constitutions, become extinct, is due to a moral disorder which is concealed, such as cruelty among the nobility, injustice among magistrates, envy among the poor, etc.

There is a solidarity among successive generations of a family. The grandparents and the grandchildren form, so to speak, but a single man. The children inherit blessings from the good conduct of their ancestors, and they equally suffer grievous consequences from their vices.

Many a man appears well, and yet has in his interiors a moral evil which will descend to his children as a physical disorder.

However, it must not be forgotten that the evil produced by the perversion of moral liberty may be repaired by a reformation of man's free will; and that man, by raising himself morally, may ameliorate the physical condition of himself and his descendants.

Still more we must constantly recollect that man cannot judge his neighbor; for example, by attributing his diseases to his personal vices. God alone knows what arises from actual or personal sin, and what from hereditary transmission.

THE USE OF KNOWLEDGE CONCERNING THE SPIRITUAL WORLD.

The revelations made through Swedenborg, concerning the spiritual world, are sometimes met by the question, "What is the use of knowing all this, even if it is true?"

The use of knowledge concerning the spiritual world is, that we may be aided by it in the understanding, and in the application to life, of those truths by means of which we are to be regenerated and saved.

Many of these truths are truths concerning the spiritual world. We cannot understand them at all without understanding something about that world; and the more fully and correctly we understand these truths, so much the more we know about the spiritual world, as the very subject-matter of the truth itself.

Thus, for example, the truth that there is a heaven, the truth that there is a hell, and the truth that we are to live in heaven or in hell forever, are all truths concerning the spiritual world. But the mere fact that there is a heaven, is a very small part of the truth involved in that fact, and important to be known in order to make the fact all it should be to us. What is heaven? What kind of life is the life lived in heaven? and what, and of what sort, is it in each and every particular that we have to do with practically as candidates for the life of heaven here in our life on earth? And so also in regard to hell. What is it? and what are the things in the life of hell which we are to avoid in order to avoid coming into hell ourselves?

These are samples of the knowledges that are needed for the filling out and making real and practical the truths which are necessary for our salvation. But there are various other aspects of the question; and one of them, perhaps not the least important, is that in which it applies to the practical question, how we are to avoid the misunderstanding and the perversion of the doctrines of the Christian Religion.

The work which the Lord has done for us, while on earth, for example, has been greatly misunderstood, and the doctrine concerning it greatly perverted. And this misunderstanding and perversion has led to consequences of the most serious, mischievous, and even fatal character.

The doctrine in the Christian Church has become so greatly perverted as even to teach that the very end for which the Lord came into the world was, that He might suffer the death of the cross for the salvation of men. And it is taught that the essential thing for us to do, in order to be saved, is, to look to this death of the Lord on the cross as the very thing by which we are saved. Thus the greater truth that *He lived* for our salvation, and that we are to be saved by *living* from Him, is thrown into the shade, at the best, if not actually set aside as regards all practical application.

The proper way to correct this false and life-destroying teaching concerning the Lord's work is, to teach, in all simplicity, clearness, and earnestness, the genuine truth, which is, that the Lord came into the world that He might *live* on earth with men, and that He might in His life do the work needful to our salvation.

But this genuine truth is not understood, and hence is not received, because the knowledge necessary to its understanding has not been acquired. And this knowledge is mostly concerning the spiritual world, and concerning things and events in that world.

The Lord performed certain works of very great importance here on earth, before the eyes of men. But what He did in that way, and what alone could by any possibility be done in that way, is not, by any means, all that He did. The things of the greatest importance which the Lord did, and which essentially constituted the work of human redemption, were done *in the spiritual world.* And the importance of what He did in the natural world, at the same time and afterwards, is derived entirely from its connection with what He did in the spiritual world.

The one great fact, in the spiritual world, which made the Lord's work of redemption necessary, was, that hell had grown up to such a height that it had invaded and occupied the spiritual region belonging to heaven, or that part of it which is nearest to men on earth; and so the good which ought to come to men from the Lord and through the angels, was cut off, and was even perverted and changed into evil on its way to its ultimate destination. This portion of hell the Lord fought against, and overcame it, and drove it back to its place in the pit below. At the same time He brought down the influences of heaven, and of His own Divine presence, into the region which the spirits of hell had occupied before, near to men on earth. He organized a new heaven, and established it in this region. And, finally, from this new heaven He formed and established a new church on the earth. This was the primitive Christian Church. And in the same way He is forming the New Church, after His Second Coming, at the present day.

But when this true doctrine concerning the work of redemption is thus stated, very few persons are impressed by it as anything remarkable, or as anything important, even if true. Why is this? Why does not the statement of the doctrine carry with it some idea that is in some degree adequate to the real magnitude of the truth which it really contains?

The reason is, because so little is known concerning the spiritual world. It is not known that the very life of all men is from that world continually; and that all our evil life is from hell, and all our good life from heaven. It is not known that the bondage in which we are to hell is the real and the entire obstacle to be removed before we can be saved. It is not known that we cannot maintain a really good life for a moment, unless we are in a living communion with heaven; and that heaven can be kept near to us only by the constant presence and power of the Lord. It is not known that the life of heaven is perfect order, from the Lord, and that we must come into and continue in that

same order, from the Lord through heaven, in order to be in a state to be saved. It is not known that all our life, indeed, is from the Lord, by a continual influx, both immediately from Himself and also mediately through angels and spirits. And, in a word, hardly anything is known about the things to be done by the Lord, and to be received by us, in order that we may be saved.

And, as very little is known about the spiritual world, where the work of redemption was performed, and where also the work of the Lord in saving us now is performed, so very little is known about the real form and the real nature of the human mind, in which the work of regeneration is actually effected; and, especially, it is not known that the mind is in the spiritual world. And, still more especially, it is not known that the mind has within it higher degrees of life, and that these higher degrees are in the higher degrees or regions of the spiritual world. That our life, so far as it is good, is in a most essential and living connection with good spirits and angels; or, so far as it is evil, with evil spirits and with devils; and that our most common experiences, however free, and apparently or really our own they may be, are in organic relations to the life in the other world; these things, and the practical duties which they involve, are not known. And, above all, the fact that the Lord is in all things, even as the heat and the light of the sun of the earth is in all things here below, is not known. Or, if some of these things are in words admitted to be true, yet so little of the fulness and all-pervading application and influence of the truth is known or realized, that what is known, or in terms admitted, is of little practical present value in effect, for want of more, and of receiving more deeply into the mind and into the life.

The facts in the spiritual world which are contained or involved in the work of redemption by the Lord, are so fully made known through Swedenborg, that a study and a truthful application of them enables us to see in the very light of

heaven that the death of the Lord's body on the cross was not the work of redemption itself. It was a thing included in that work, and without which, as the world was then, the whole would not have been done; but the work itself was a work of *life*, and not of death. It was a work of living Divine power, brought down into the world where we are, in its influence, but having its origin and all its real effectiveness in and from the world above.

And we might go on in this way, and show that all the doctrines of the true Christian religion, each in its way and its degree, depend, for their right understanding and application, on the knowledge that is now given to us through Swedenborg concerning the spiritual world.

By this is not meant that the essential truths of the Christian religion cannot be at all understood without a knowledge of these new revelations. But the essential truths of the Christian religion have been perverted, as a matter of fact, even to the extent of substantially destroying their truth altogether. In rebuilding on the ground thus desolated, the aid of the new truths concerning the spiritual world, as well as the restoration of the true form of the doctrine, is needful.

And it is also the fact that a true reception of the old Christian doctrine in its original simplicity and purity, without further revelation concerning the spiritual world, although sufficient for salvation, is not sufficient for the highest possible development of the Christian life. Before the time for this higher development had come, and so long as the truth was not essentially perverted, the new revelations were not needed; and, indeed, they would have been injurious instead of being useful; for they would have been a burden instead of being a help. And this is doubtless the case even now, with some persons. Where such is the fact, we do not desire to intrude the new, to the detriment of the old. It is only when and where the old may be improved by the new, and through it higher and better life be reached, that the Lord desires to introduce it. Let all those who can and

will really live a better life without the new truths than they could or would with them, remain where they are as long as it is so. And let *all* such do so, whether Christians of the old forms of faith, or Jews, or Mahometans, or Pagans. But "Whosoever will, let him take the water of life freely."

BOOK NOTICES.

AUTHORITY IN THE NEW CHURCH. By REV. R. L. TAFEL, A.M., Ph.D.

IT is a little difficult to discuss in quiet freedom a book which at the outset (p. 10) seems, by implication, to denounce as "the natural man" those who differ from it, and extol as "the spiritual man" those who agree. Still, we will endeavor to give our readers a fair idea of its scope, and to present good reasons for differing from it in some respects.

The object of the book, in the author's own words, is, —

"To protect and defend the doctrines of the Lord's Second Coming, as taught in the writings of the New Church, when exposed to the ingenious reasonings of the natural man, by which the Divine authority, and hence the infallibility, of those writings, in and by which the Lord effected His Second Coming, is invalidated and denied." (p. 254.)

In developing the subject, he attempts to show, —

"That in writing those works which he afterwards published, Swedenborg '*was filled by the Spirit of God*,' and thus was *inspired*, so that what he wrote was from the Lord, and not from himself. . . . And it follows, . . . that the contents of these writings come to us with Divine, and not with human authority, and that the publication of these writings in this world constitutes the Lord's Second Coming." (p. 17.)

"By 'not adding to or taking from the prophecy of this book' is therefore meant that the doctrines of the internal sense of the Word, which have been revealed by the Lord at His Second Coming, are to be the law and the authority and the standard of truth in the New Jerusalem, and that nothing must either be added to or taken from this authority." (p. 26.)

"We see, therefore, that the genuine doctrine of the Church, and hence the doctrines taught by Emanuel Swedenborg, 'whom the Lord filled with His spirit for the purpose of teaching the doctrines of the New Church by the Word from Himself' (T. C. R. 779), *are the internal sense of the Word*,

and that they come to us with all the authority of the internal sense of the Word, which is the essential Word of God, . . . yea, which is the Lord Himself." (pp. 30, 31.)

A long chapter, containing much that is interesting in regard to Swedenborg's state, is entitled "Swedenborg's Inspiration;" and is intended to show that, —

"If the writers of the letter of the Word, who were instructed by external revelation, were inspired by God what to write, and if both external and internal revelation are of Divine origin, and of the same Divine authority, it follows that Swedenborg, also, was inspired by the Lord, in writing the doctrines of the internal sense of the Word of God; but that while the prophets and evangelists were *externally inspired*, Swedenborg was *internally inspired*." (p. 70.)

"There is not the slightest reason given from which we may infer that internal revelation is inferior to external revelation, or that it is less Divine." (p. 69.)

It may be that there is a sense in which these things are true, and a sense in which they are not true. Every angel feels that he lives and acts from the spirit of the Lord, and not from himself; it is this conscious reception of love and wisdom from the Lord, which makes him an angel. Wherefore, Swedenborg says, that "inspiration is an insertion into angelic societies." (T. C. R. 140; quoted p. 140.) This kind of inspiration Swedenborg enjoyed; for he says that he was introduced into a society of angels. And, as every angel receives of the Lord's spirit according to the use which he performs, Swedenborg received the Divine influence in the measure that was needed to teach the principles of the New Church, and open the internal sense of the Word, from the Lord, among men. It was his heart's delight, as his writings abundantly show, to receive and teach truth for the salvation of men; and such truths the Lord showed him every day as he was able to receive. He perceived that it was the Lord Who taught him, that it was the Lord Who blessed him with unselfish love for the truth; and he did his work rejoicing in this heavenly life from the Lord. In this sense he was inspired.

But the author of this book means more than this. He says that the "doctrines taught by Emanuel Swedenborg . . . are the internal sense of the Word." "There is not the slightest reason given from which we may infer that internal revelation is inferior to external revelation, or that it is less Divine." "As there is not a single iota wanting in the letter of the Word, there is also not a

single iota wanting in these doctrines which constitute the internal sense of the Word." (p. 28.) "The inspiration by which Swedenborg was directed while writing his theological works, was similar in kind to that which resulted in the written Word of God on earth." (p. 141.) Now, if the writings of Swedenborg are "equally Divine with the Word," they are the Lord Himself, and not *from* the Lord; for the Word is God; they also contain Infinite truth; for Infinity is an inseparable attribute of the absolute Divine. The same follows also from the last quotation; for if the inspiration of Swedenborg's works is "similar in kind to that which resulted in the written Word of God," they are a full expression of the Infinite God Himself. But it is conceded by all that Swedenborg wrote from his own perception of the truth (p. 132); whence it follows that Swedenborg had Divine and Infinite perception.

In supporting such views by quotations from Swedenborg, these frequently appear to be warped from their obvious meaning. One of the strongest passages upon which the idea of full Divine inspiration is founded, is as follows: —

"During an hour's time it was shown to me by experience how all thoughts are directed by the Lord. It was an influx like that of an extremely soft and almost imperceptible stream, the source of which does not appear, and yet which leads and draws. That which flowed in from the Lord led every series of my thoughts in succession, and although gently, yet so powerfully that I could by no means stray away into other thoughts. I tried to do so, but in vain." (A. C. 6474; quoted p. 78.)

Upon this the writer remarks, —

"We see, therefore, that there was a general influx brought to bear by the Lord upon Swedenborg, by which the operation of his exterior thought, or the operation of his freedom and rationality, was controlled in such a manner that he thought and spoke, and consequently wrote, as the Lord desired him to think, speak, and write." (p. 108.)

But, upon turning to Swedenborg's own pages, we find that he is illustrating the Lord's government in all men, and gives himself as an example of the general principle that "all thoughts are ruled by the Lord." This is further evident from another passage quoted in the same connection: —

"Both men and spirits are compelled to think and speak as the Lord permits or grants; for whether I was willing or not, I had to think and speak [in a certain manner]." (Spiritual Diary, 2099.)

The function of human reason is, according to our book, only to confirm what is written. The many passages in which Swedenborg speaks of the use of enlightened reason in seeing the truth, or seeing whether a thing be true or not, are treated as if they have no application to his writings, but must be reserved for the writings of others. (p. 225.) In regard to these "doctrines," what Swedenborg states concerning those who reason only from the senses, is here applied universally: —

"When man believes from a simple heart that a thing is true, because the Lord has said so, then only the shades of fallacies are dispersed with him, and it no longer matters to him whether he comprehend a thing or not." (A. C. 1911.)

The angels, it is asserted, make the same distinction between Divine and other teachings. Swedenborg describes the angels' faith in these words: —

"Spiritual truths may be comprehended just as well as natural truths; and if not so clearly, still upon being heard they fall into the perception whether they be true or not, and this principally with those who are affected with truths. . . . Spiritual things may be comprehended, because man as to his understanding may be elevated into the light of heaven, in which none but spiritual things appear, which are truths of faith; for the light of heaven is spiritual light.

"Hence, then, it is that those who are in the spiritual affection of truth are in the internal acknowledgment of truth. And as the angels are in that affection, they totally reject the dogma that the understanding is under the obedience of faith. For they say, What is a belief without seeing whether a thing is true? And if any one says that we ought still to believe, they answer, 'Do you consider yourself God, Whom I ought to believe, or do you think me so insane as to believe an assertion in which I do not see any truth? Cause me to see the truth.' Then that dogmatist retreats." (Doctrine of Faith, 3, 4; quoted p. 189.)

Of this, our author says, —

"The angels therefore make a distinction between a doctrine taught by God, and a doctrine taught by finite human beings. The former they regard as infallible and authoritative, but the latter not: and they are only willing to accept the latter when the person teaching it 'causes them to see its truth.'" (pp. 191, 192.)

Our readers will judge of the fairness of the intrepretation.

The author's zeal for his theory has led him into one important misrepresentation. We entirely acquit him of intent to deceive,

having no doubt that he understood Swedenborg to mean just as he represents; nevertheless he does give a perversion of the text. In the sketch of "Ecclesiastical History," lately photo-lithographed, Swedenborg speaks of the "books written by the Lord through me," and proceeds to give a brief account of their reception. He then speaks of the "Summary Exposition," and says that when it was published, "the angelic heaven from the east to the west, from the south to the north, appeared purple with most beautiful flowers; this before me, and before —— ——, and others; at another time like something beautifully flaming.

"That there was written on the books, the Coming of the Lord; upon all in the spiritual world, also by command I inscribed the same upon two copies in Holland."

Our English readers can judge of the meaning of this just as well as Latin scholars. To us it seems clear that "books" and "copies," in the last sentence, refer to the same thing, namely, the work entitled "Summary Exposition," which has just been spoken of. This interpretation is partly confirmed as regards the "two copies," by the discovery of one copy of the "Summary Exposition" thus inscribed, and still further by the form of the inscription, which is: "This book is the coming of the Lord," which seems to imply that the appellation was given to that particular work. This, again, is entirely consonant with the magnificent testimonial of approbation from heaven which greeted its publication, and which is mentioned as peculiar to that book.

The present volume renders Swedenborg's language thus: "Upon all my books in the spiritual world was written The Lord's Advent," etc. It will be observed that the insertion of the word "my" excludes what is to us the natural interpretation. And upon this basis is built the following astonishing structure, the italics and capitals being unchanged: —

"As the 'Lord's Advent' is written *on all Swedenborg's books in the spiritual world*, and as he does not make a distinction in favor of those books which he himself published, it follows that the Lord effected His Coming also by the *Spiritual Diary*, the *Apocalypse Explained*, and all the other books that are in the same category with these works. Such, therefore, is the testimony which Swedenborg himself bears, not only in respect to the *doctrines* contained in his writings, but also in respect to the identical books which he wrote; for he declares expresssly that the BOOKS THEMSELVES constitute the Lord's coming, and he says further, that he wrote the above inscription by Divine command."

It is of little consequence in our view whether the words were inscribed on all his books, or only upon the copies of the "Summary Exposition:" since we believe entirely the emphatic statement of Swedenborg that his works contain only a very small part of the spiritual sense of the Word, [see A. C. 8443,] including, nevertheless, the essential doctrines of it, — these are the spiritual sense, somewhat as the Golden Rule "is the Law and the Prophets," — and it makes no difference whether a longer or a shorter summary of these principles is called the Coming of the Lord. But to our author the matter is vital; since, if the little work entitled the "Summary Exposition" is the Coming of the Lord, applying the previous reasoning of the book (p. 204), that coming cannot be supplemented, and Swedenborg, in writing his other books, can hardly have escaped the grievous sin of "addition." And, on the other hand, if Swedenborg did not sin in expanding and applying these essential principles, it is possible that others may not; and, in fact, the greater part of the little book before us falls to the ground.

An attempt to reconcile the differences in Swedenborg's works shows how far the doctrine of "infallibility" can be carried. In explaining the message to the Church in Smyrna, Swedenborg, in the "Apocalypse Explained" (n. 118), gives the spiritual meaning of the words "but thou art rich," as a part of the text. In the "Apocalypse Revealed," however (n. 95), he says, "there are also added these words, *But thou art rich*, and this in parenthesis, because in some codices they are omitted." In explanation of this our author states that "these words exist in all the known codices of the Sacred Scriptures," and declares his belief that the codices referred to are those written by the apostle John to the various churches; and that Swedenborg was informed by the apostle himself that in some he wrote the words, and not in others; and thus that *two* literal senses of the Scriptures were used by Swedenborg, one of them not yet found elsewhere on this earth. — (pp. 259–261.)

With a like facility the book deals with apparent discrepancies between Swedenborg's statements and some facts of Science. We read:

"After the Lord had adopted these natural facts," as they existed in Swedenborg's mind, "and made them the ultimate vessels in which the doctrines of the internal sense of the Word were brought down to men out of heaven, these facts were no more

Swedenborg's, but they became the Lord's; wherefore they put off the fallible quality of Swedenborg, and put on the infallible quality of God.

"All the natural facts, therefore, contained in the theological writings of Swedenborg, have acquired the force and power of natural truths; and by means of these natural truths the whole field of natural science may be reformed and regenerated, even as the whole field of philosophy and theology will be reformed and regenerated by the rational and spiritual truths which are contained in the same writings." — (pp. 45, 46.)

We venture to believe that few sensible persons will be disposed thus to cut themselves adrift from the bases of knowledge in the facts of the world as God has made it, and the literal sense of the Word as His Providence has preserved it in this world.

Several other passages we have noted as open to objection; but our readers would weary if we should present them. But, in all kindness to the author, and with high esteem for the service he has done us as editor of Swedenborg's manuscripts — a work which we trust he will pursue to the end — we cannot leave the book without declaring our conviction that work of *this* kind is not helpful to the Church. The Lord's sheep, however willingly they may be led, are afraid to be driven; and this book teaches only by driving. It is full of passages from Swedenborg; but, even when they are fairly interpreted, they are like cudgels cut down from beautiful trees and stripped of all their graceful foliage and sweet fruits; and they are applied with a dogmatic force which almost destroys in the reader the ability to think at all. We understand the purpose of the book to be to recommend just such constant resort to authority as itself illustrates; but it seems to us that the Church which can profit by such teaching must be made of stubborn material. W.

Note to the Above.

Among the names of those ministers who recommended the publication of this work by the Board of Publication of the General Convention, is that of one of the editors of this Magazine, together with the others whose names are printed. He listened in the Ministers' Conference, in 1876, to the reading of the first portion of the work. While there were passages in what the author read to which I could not give my assent, there was so able, interesting, and apparently candid a statement of the teaching of the

writings in regard to the position of Swedenborg, that it gave me, as it did others, much satisfaction. Passages describing the state of revelation from perception from which Swedenborg wrote, were interpreted in accordance with the view which I entertained, and not in agreement with what I understood to be the view of those of our brethren who take extreme ground with regard to Swedenborg's infallibility. What was good and pleasant, and what seemed to be the result of honest study, mainly engrossed my attention; and I gave but little thought to some inferences drawn, to which I could not assent. It seemed impossible to me that there could be deduced from premises which appeared substantially sound, unsound conclusions. And it is remarkable that some of the most astounding conclusions are based, not upon what Swedenborg said, but upon the fact that he *did not say* what is contrary to them. See p. 69. It astonished me to learn from those who were understood to regard Swedenborg as infallible, and to regard his teaching as having no relation to his personal regeneration, that they subscribed to Mr. Tafel's doctrine.

Though the real *animus* of the work does not appear so distinctly in the early part which, alone, I heard, as in the latter, still I fear that I was faulty in not giving more attention than I did to the bearing of the portions I disapproved. If I had had an idea that the book contained the doctrine of authority which, on reading, I see that it teaches, I should by no means have recommended its publication.

It may not be out of place for me to add one word as to receiving doctrines merely on authority. Swedenborg says that those who are affected with truth for the sake of truth, and especially for the sake of life, receive the immediate influx from the Lord, as well as the mediate, and that these are gifted with the perception that the doctrines of their church are true before confirming them. See A. C. 7055.

Does not every one who, in any proper sense, receives the doctrine of the New Church, receive it because it is true, that is, for the sake of its truth, and for the sake of its life? And does not the authority of the Divine truth, thus coming to him, rest in the fact that an influx from the Lord gives him a perception that it is true?

J. P.

Words for the New Church. A serial controlled by the Academy of the New Church. I. The Advent of the Lord. Philadelphia: Published for the Academy of the New Church, by J. B. Lippincott & Co. 1877.

We have no knowledge, nor have we as yet found any one able to inform us, of whom the Academy of the New Church consists. Whether large or small, weak or powerful, it is a body hitherto unknown, and having no recognized connection with any other organization of the Church. The natural presumption is that it is an association of Philadelphia gentlemen formed for the purpose of publishing the above-named periodical; which is thus far the sole means of making known to the outside world their collective existence.

As for the periodical itself, its principal contents are a single essay on the Advent of the Lord. This is followed by two appendices, and a few pages of notes, including one book notice.

The character of the periodical can be inferred from the fact that the book which is reviewed, namely, Tafel's "Authority in the New Church," is mentioned only in terms of commendation, and that its principal article is an elaborate disquisition in support of the doctrines which that book sets forth. Our own thoughts concerning Dr. Tafel's work are expressed, so far as the brief space allotted to it will allow, in another book notice in the present number of the Magazine, to which we refer our readers, contenting ourselves here with a few extracts from the serial under consideration.

"The Lord, by His infinite love and infinite wisdom, with a view to the salvation of man, did fully bring the human instrument of His second advent into such a state, and securely keep him in it, that He Himself, and not the instrument, should completely dictate, and undeviatingly guide, in general and in special, universally and particularly, the sense and substance of all that was published by the press, so that what was promulgated was, throughout, absolutely the same in meaning as He would have taught, had He come and taught personally, instead of teaching by means of a man." — pp. 40, 41.

"Not only must this Divine guardianship and powerful control have been maintained over him (Swedenborg) in regard to everything *spiritual* published by him, but also over anything *natural* employed for illustration and confirmation." — p. 49.

"The reader ought to observe that the *Mission* of Swedenborg and the Memorabilia *precede;* and that the spiritual sense of the Word and doctrine from the Word *follow*. For the *explanation* of the Word, and the

revelation of doctrine, are conditioned on the Divine Mission, and on the Memorabilia and their verity." — p. 45.

"All this only shows that Swedenborg was more truly *inspired* than were the Prophets, and therefore that we cannot disclaim his inspiration without a confusion of terms, and a manifest falling into fallacies." — p. 67. J. R.

MONTHLY NOTES AND COMMENTS.

What is Matter?

In the last number of the Magazine was an article by Professor Safford, under the above heading, in which he speaks of the theory familiar to scientific men at the present day, that ether penetrates between all the particles of matter, as the essential medium by which they are held together. Referring to Swedenborg's teachings on the subject, he says that this theory has much resemblance to that adopted by him in the "Principia." "But," he continues, "in the theological works he speaks from a higher plane, and deals with matter only as it is acted upon by spirit, and with material forces and matter itself, as the ultimate of spiritual forces. From this point of view the modern theory of matter is admirably illustrated, and serves to confirm the truths in his writings."

In relation to what is here said, a valued correspondent has sent us the following communication, which we gladly insert: —

"It seems to me that we find what has here been called the principal point of the modern theory, not merely *illustrated* in Swedenborg's theological writings, but most distinctly *stated*. Turn to the 'True Christian Religion,' n. 30. I will italicize the words to which I would call special attention: —

"'The reason why God is present in space without space, and in time without time, is because God is always the same from eternity to eternity; thus such since the world was created as He was before it; and in God, and in the sight of God, there were no spaces nor times before creation, but after it; wherefore, because He is the same, He is in space without space, and in time without time; thence it follows that nature is separate from Him, and yet He is omnipresent in it; scarcely otherwise than as life is in every substantial and material part of man, although it does not mingle itself therewith; comparatively as light in the eye, sound in the ear, taste in the tongue, or *as ether in the land and water, by means of which the terraqueous globe is held together and made to revolve*, and so on; and if these agents should be taken away, the things substantiated and materialized [*substantiata et materiata;* see "Divine Love and Wisdom," n. 229, etc.] *would in a moment fall to pieces or be dispersed.*'

"There is much in Swedenborg's theological works that will some time enable Professor Safford, or other scientists, to tell us what matter is, and what gravitation is. S. H. W.

"SALEM, Aug. 9, 1877."

The Ministers' Endorsement of Dr. Tafel's Book.

IN the preface to Dr. Tafel's recent work on "Authority in the New Church," the statement is made that the greater part of the book was read before the Conference of New-Church ministers in America, in 1876, and that they unanimously requested its publication. The names of thirty-five of them are published, as having joined in a formal petition to the Board of Publication, that the book be printed.

This preface is, in our judgment, somewhat calculated to mislead the general reader, by causing him to suppose that all the ministers whose names are thus made public, accepted the conclusions at which Dr. Tafel arrived. The fact is that only a part of the work was read to them, and they agreed to the request for its publication, on the ground that the subject was one which they would be glad to study further at their leisure. They had no idea that their request would go forth with the book itself, to create the impression (as has been done in some instances) that they endorsed its contents. So far is this impression from being correct, that to our certain knowledge, many of the thirty-five ministers — and we do not doubt that their opinion is shared by a considerable majority — would entirely dissent from some of the extreme conclusions which the author reaches, as to the nature of Swedenborg's authority, and the way in which his works, published and unpublished, should be regarded.

Civil Service Reform.

THE doctrines of the New Church commend themselves to those who receive them by their eminently practical character. If, as Swedenborg says, all religion has relation to life, then is there no religion which has not relation to life. And conversely, we cannot fail to see that there is no degree or sphere of orderly human life, which is not, or may not be, permeated by religion. It is impossible for any one to be really religious, who is not at least in the effort to be a good citizen, and an upright, moral man.

Spiritual good, as we know, is higher than moral or civil good. The latter amounts to little or nothing, unless spiritual thoughts

and purposes are within and control it. But, on the other hand, all spiritual professions are as "sounding brass, or a tinkling cymbal," if they do not rest on the foundation of correct morality and honest citizenship.

All right-minded men believe that patriotism is a virtue. To be false to one's country in time of war or danger would be at once set down as a sign of an evil nature. No class of men have gone down to posterity with a deeper stamp of infamy upon them, than those who have been conspicuous traitors. Yet it would be difficult, in many instances, for their accusers to tell what particular commandment they have broken, or how, in other words, they have offended against the Lord and religion. But the writings of the New Church make this point perfectly clear. They show that the country, rightly considered, is our neighbor in a larger form. Not to love our country, and to refuse the duties which we owe her, is to violate the precept which says, "Thou shalt love thy neighbor as thyself."

Under our form of government, every citizen has his own share of responsibility, which he cannot by any rightful means evade. It is futile for him to say that he has no taste for politics, and is willing to leave to others the entire management of civil affairs. The safety and honor of the country are, to the full extent of his ability and opportunities, committed to his hands. It should be a great help to us to be able to regard this matter in a religious aspect, and thus to discharge our various obligations to our country from a principle of obedience to Divine command.

Many questions of policy arise in the affairs of government, on which good men may have honest differences of opinion. Nor are all the good citizens ever to be found in one party, and all the bad ones in another. But a subject has lately been brought prominently forward to the attention of all Americans, on which it would seem impossible to draw any dividing line, except that between good and evil. We refer to the reform of the civil service, with the view of having it administered in the interest of honesty, economy, and efficiency, without the least regard to party politics. No question of greater importance has arisen in many years; nor is there any on which the duty of those who love their country could seem clearer. To attempt to argue it would be almost an insult to the intelligence of those who prefer right to wrong; for it is a self-evident fact that the same probity, fidelity, and training are required for public, as for private, offices, and that these can

be secured in both cases only on the same conditions. Nothing could be more corrupting than our present system of reward for party services. As men of the Church, we can surely do no otherwise than put forth our utmost efforts for its abolishment.

President Hayes, by declining to be again a candidate for his high office, is admirably situated for carrying out this much-needed reform. However the case might be in other circumstances, he cannot now be accused of any desire to further his own personal interests by his advocacy of the measure. His recent order to office-holders, forbidding them to "take part in the management of political organizations, caucuses, conventions, or election campaigns," is a manifest step in the right direction. There is no more reason why active politics should be connected with post-offices and custom-houses, than with the army and navy. Every man who is in government employ should be made to feel that he is the servant of his country, and not of any party — that he is appointed to his position on account of his fitness for it, and not as a reward for party services — and that he may expect to be retained in office, as long as, and no longer than, he does its duties well. In no way can this principle be enforced, but by the strict separation of the civil service from politics.

The Catholics in the United States.

In a review of a recent work on the Catholics of this country, in the *New York Times*, the reviewer sums up what the author (Bishop Spalding) says of the condition of that Church, as follows: —

"In 1875 he estimates the power of the Roman Catholic Church in the United States as comprising 5,074 priests, 1,273 ecclesiastical students, 6,528 churches and chapels, 33 theological seminaries, 557 academies and schools, 1,645 parish schools, 214 asylums and 90 hospitals, 350 convents for women, and 130 for men. He estimates the Roman Catholic Church property to be greater here than that of any other religious body, and as being far beyond the $60,000,000 assigned to it by the census of 1870, which ranked its wealth as second only to that of the Presbyterian Church. He claims that since 1848 the Catholic population has increased from a little over a million to nearly seven millions."

The reviewer speaks of the proselyting effects of this Church very justly, we think, as follows: —

"It cannot be denied that he and his associates have some peculiar advantages in their labors. They have an organized clergy under virtually military discipline, and a jurisdiction that is comprehensive and territorial. They have no cliques or clubs, no congregations that gather about some pet penitent. Their church is a trained army under leaders who have no wives and children to divide their affections and swell their expenses and cares, and there is something in the aristocracy of their government, and even in the magnificence of their ritual, that does not offend a people always very jealous of secular assumption, and sometimes willing to rebuke the shows of worldly fashion by the severer splendor of the altar and the celebrant. They are choosing wisely from large schools the best candidates for the priesthood, and they seem to be sagacious in the choice of Bishops, eager to find the right man for the place, even if they look for him among the officers of the bank, or in the law office, or the counting-house. They are also studying the social and intellectual wants of our people, and are ready for the most hopeful expedients in acting upon the young, with sharp sight for the needs of the poor and the tastes and susceptibilities of the rich and the refined. Their city priests are showing more of the scholar and the gentleman, while their backwoods missionaries do not refuse to take hard fare and do rough work where there is a place to serve mass and preach to a handful of worshippers, or to baptize a child or shrive a dying man or woman."

If lovers of the truth were compelled to submit all questions to the decision of a majority, they would, indeed, have cause to be discouraged. Professed Christians of all descriptions, forming, as they do, but a small minority of the entire population of the globe, would be obliged to yield to the combined forces of Mahometans and Pagans, just as Protestants must give way to Catholics. As for the New Church, which is hardly to be noticed in the midst of so vast a multitude, she would have but a dark outlook if her fate depended on the number of those who are against her. But we know that the truth is something wholly independent of the numerical strength of its advocates. Its power comes from above and within, and cannot be weakened by external considerations of any kind in the mind of him who really receives it.

There are many ways of accounting for the growth of Catholicism in this country. Chief of them is the fact that the immigration of the last half-century has mostly been from countries where it was the dominant form of religion.